

Woman's Rights.

The following Address has already been published and circulated by members of the General Assembly in a pamphlet form, as will be inferred from the note accompanying it; but presuming that it has not reached a large proportion of the subscribers of the Bugle, we transfer it to our columns.

Columbus, Feb. 4, 1861.

My dear Elizabeth Jones:—The undersigned, members of the General Assembly of Ohio, having listened to your Address to the Committee of the two branches of the Legislature, in the presence of the members and a large audience, on the evening of the 1st inst., respectfully request a copy of the Address for publication. Its publication is desired both for the benefit of the General Assembly, and for the advantage of the cause which you wish to promote.

Wm. R. Sprague, F. D. Parish,
T. R. Stanley, James Monroe,
J. G. Smith, Wm. Blair,
J. D. Cox, Wm. McCull,
Thos. Moore, Theo. Breck,
Geo. W. Holmes, A. L. Brewer,
E. Foster, S. Feltz,
G. Harsh, S. Glass,
Thos. J. Orr, C. A. White,
Wm. O. Collins.

ADDRESS.

Mr. Chairman and Gentlemen of the Committee. We do not appear before you on the present occasion for the purpose of claiming at your hands a legislation that shall be partial in its operations or of questionable benefit to community. We shall not ask you to repeal old statutes, concerning the benevolence and wisdom of which the better portion of our people are divided by doubt, but shall press you to recognize and provide for the security of rights, the existence of which no just person can deny. Some one of our statesmen, I think it was John Quincy Adams, expressed an idea like this every human being comes into the world endowed with certain rights, and if all the power in the universe were concentrated in one single effort, it could not destroy the least of them all. In other words, they are inalienable, and lying deep in the nature of man, deeper than laws devised by human constitution, deeper than customs sanctioned by hoary antiquity. With a conviction of the truth of this position, and standing upon a platform that was erected by the great Architect himself when he laid the foundations of human society, the work before us is by no means arduous. The validity of our claims may be more easily tested also, from the fact that this nation adopted theoretically, the doctrine of equality at its commencement, and sealed it with human blood, and wrote it out in history in characters that will never die. And we have, besides, the cardinal idea of the Christian religion to sustain us. We know those great first principles of equality that were inculcated by the great Teacher himself, to produce harmony and happiness among the children of the Father. It cannot be disputed then, that whatever promotes that equality, whether it be law, civil, political, ecclesiastical, or social relations, advances the general and individual interests of all parties concerned.

Certain rights are called natural, others conventional. Among the former is the right to life, to person, to property, or the avails of labor, to government, to one's children, and the custody and control of them, the exercise of conscience, and the full development of all the faculties. Men in all ages have contended for these rights—in defence of them they have spread the bloody sacraments of the battle-field, and martyr spirits have suffered in the dungeon and on the block. The history of our civilization presents the humiliating fact, however, that the dominant party have guarded with jealous care the rights of property, conscience, and political sovereignty, after having achieved their own freedom, impose upon others an oppression often no less galling than that which they resisted. Even Cromwell tore off a nation's shackles with a madman's strength, immediately riveted the chains of military despotism. The Puritans fled from the fagot and the stake in the Old World, and kindled the fires of persecution in the New. Our fathers, the best men of their age, heroes every one, resisted unto death a triding tax, and then compromised the liberties of more than half the people. And this appears to be the extent of human development in the direction of justice. The Britons begged the Romans to remain on their island as their protectors—their rulers. But the Saxons established a new order, they could govern themselves and thought they could govern their neighbors. This rule has been perpetuated. And now, with the dawn of increased light and knowledge, we look down the vista of time, and imagine a period, when men shall govern themselves, and allow others to do likewise, not even excepting the women and negroes.

The period appears to be rapidly approaching, when men must cease to deal in glittering generalities. If they profess to believe in justice, they must practice it. The strength of the State, like the happiness of the family, must depend upon the harmony of its internal relations. If we cherish any system of oppression, let it be more or less gross, which makes a large class in our midst the natural enemies of our institutions, we weaken the bond that binds us together. It is exceedingly impolitic, and unwise, to throw unnecessary legal restraints around individuals which embarrass, and irritate, and engender bitterness toward the laws, or the makers thereof. This brings me to the subject of discussion—the legal position of the married women of this State. It makes no difference whose rights are denied so far as sex is concerned. Women feel wrongs as keenly as men, although they may not resist them in the same way.

I sometimes wonder if gentlemen ever fancy themselves in the legal condition they assign us. The scriptural injunction says, "Remember those in bonds as bound with them." If we would know the weight of human wrong, as it is felt by him who lies crushed beneath it, we must put our soul in his soul's stead. Would it not be well to exchange positions, and let us suffer for a time in the dignity of our God-given rights, and let men take the civil disabilities with all the wrongs that grow out of them? Not that we want their places in any other sense, or that we think they could fill ours. They have not intellect and judgment for that. But the civil condition we will exchange, gentlemen, if you please. We know it will not be agreeable to you. To be in our place, even in imagination, will doubtless stir your proud Saxon blood, and set you to thinking of fire-arms and military operations. But perhaps a change, as looking at the subject through a different medium, may quicken your moral perceptions, and give new direction to your sense of justice. Let us try, and see how it will work.

While unmarried, you are free, it is true. Your personality is a fixed fact in civil law. Your time, your talents, your earnings and your property are all yours. You have no protection for them, however. You are at the caprice of legislation, which may richly endow you with privileges to-day, and sweep from you every vestige of freedom to-morrow. But this is your sphere. Government is the natural right of women, and not of men, we are supposing.

As you advance in life, you conclude that marriage is the highest and best form of human society; and you resolve to forego this right to personality—this great premium on celibacy, and enter upon that relation. The ceremony is completed, and your identity is lost in the person of your wife. The ring with which you are wedded, is a symbol of her proprietorship. The earthly goods with which you are endowed, are the necessities of life. Before that event you received a fair day's wages for a fair day's work, but now, if your employer pay you, it is at his risk. The wages are not yours—they belong to your wife. She is the legal owner of your time, and the avails of it, and can compel your employer to render to her remuneration for the same. No matter how much you earn.—You are entitled simply to food and clothing.—You may have more, you may be clothed in purple and fine linen, and glitter with jewels. That will depend wholly upon the means, the taste and the vanity of your wife. She may give you more than you earn, or she may give you less. That is for her to say, and from her decision there is no appeal.

Again, you are assailed in person or reputation, foul-mouthed slander may spit its venom upon you, or you may meet with an accident—may be crippled for life by the negligence or malice of some individual, or company, that is abundantly able to make restitution. But how can you get redress? What does the law know of you? If your wife cares enough about the injuries you have sustained, to bring a suit, it may be done; and if damages are recovered they will go into her pocket, and not into yours.

During coverture you inherit a small estate, from your parent or some other relative; and this you will undoubtedly possess in fee simple. But what benefit do you derive from it? All the issues, rents and profits thereof belong to your wife. You might, perhaps, be allowed to make repairs and pay taxes, but further than that you have nothing to do with it whatever, and will not have so long as your wife lives.

At the time of your marriage, you were an executor to a large estate, but your letters testamentary were revoked by that new relation. Perhaps you were guardian for some orphan in whom you took a deep interest—you stood in the place of a parent who has passed on to another sphere. But the trust was transferred from you to a stranger. What time have you for any fiduciary office? You are wholly merged into the existence of one person, in whom and through whom you must live and move, and have your legal being.

I fancy that all these experiences would seem very strange to gentlemen. You would become nervous, and could scarcely identify yourself, and no wonder, for there is not much of you left in this new order of things to identify. You would say, "If it is I, I have lost myself! I have lost my birthright! Ah, you forget the solace of the affections, the bliss of domestic life. Is it not enough to be the husband of Mrs. John Smith, or Mrs. Edward Livingston, or Mrs. Somebody else? But I imagine that you still say, "I am so circumscribed: so shut up! so hedged in! I am like the man who felt the walls of the room closing in upon him!" Doubtless you are very uncomfortable, but there must be headship, remember, and law, and custom, and public opinion have made you and your wife one, and that one is the wife. There is no use in complaining, you had better submit graciously as we do. Smile upon your fetters, and declare you have all the rights you want. Cover up the wrong, and then cultivate in your soul an endurance of it all Divine. That is what you admire in us.

I am not through with your legal condition.—Your children grow up around you, and your wife has a paramount right to them. She can bind them out, give them away, appoint guardians at her death, all without your consent, and whether she will exercise this power, will depend upon her disposition, and the circumstances that surround you.

All this time you have been making an effort to accumulate property. You have toiled early and late, you cast in your lot together, and shared with each other all the burdens and trials of existence. You have probably worked more hours in a day than she; and then you had some money as a nucleus to begin with, but that don't matter, your interests are one, and you are both wholly devoted to the main purpose. You have practiced economy, frugality and unceasing vigilance in your pursuit.

At length your wife passes away—she is called to her last account. Now comes the wormwood and the gall that penetrate to the inner life. The grave lays its cold honors over your companion, over one upon whom you have learned to depend, one who stood between you and the world, of which you knew but little. You have been disappointed into a subordinate place, living only in the reflected light of another, eschewing all self reliance, scarcely speaking your own words or thinking your own thoughts. The affectional part of your nature only, has had development, and its chief object has departed, and you are left unprotected, unsecured, with a new part to perform, a new character to personate. You are overwhelmed with grief. You are shaken like a reed by the tempest.

The law, however, takes no cognizance of your condition. A settlement of the estate is demanded, and the appointment of legal guardians for your children. I will not go through with the sickening details. I will not show how the property you have helped to acquire passes into the hands of strangers. I will not count up the expenses of administration and of guardianship. I will not speak of the pittance left in your hands, or the insulting provision of the six plates, six cups and six saucers, etc. I will not refer to the right of dower and show that with that paltry sum, you will be forced to struggle on and meet the storms of adversity as best you may. The subject is painfully serious, and I will excuse you, gentlemen, from remaining any longer, as actors, even in imagination, in this frightful drama. May the chalice you press to the lips of woman, never be returned to your own!

I have placed our legal condition before you. It would have borne deeper shades, more higher coloring. Charles Kingsley says that "nature is ten times more gorgeous than any man dare represent her." So with this subject, there is far more involved in it than we dare tell. Now we inquire, with much earnestness, has not the time come for change? Does not woman endure hardships enough, without unequal laws to en-

barrass her? Does she not suffer anguish enough, without an unjust law to degrade her?

I understand that gentlemen are afraid that the legislation we seek will develop and individuality that will result in antagonism in families. They have more reason to fear antagonism, if they do not grant our prayer. Oppression changes the smiles of kindness into the frowns of resentment, the look of tenderness into the fierce and flashing glance, the tones of the voice, soothing and sweet as the harmonies of heaven, when breathing the language of conjugal unity, into harsh and discordant accents, uttering menace and reproach. A proper abhorrence of the unjust laws that degrade woman, rendering her a mere dependent upon the bounty of man, and robbing her of parental rights, is already kindled in her bosom, and the time is coming when she will openly disclose all the sense of wrong that has lodged itself there, and disdain to hide one emotion of honest indignation. No one need anticipate any abatement of this displeasure by withholding justice; on the other hand it will grow more and more, by the food it has fed on. Woman has heard the clank of falling fetters all over the world, and has earnestly asked, "Why may not I too be disenthralled?" She has drunk of the spirit of freedom and found inspiration in the draught. Men may try to reverse the order of nature, they may forbid the grass to grow, and the seasons to change, or, as the poet says, they may try to stop the thunderbolt, and turn back the light of the sun, but they need not try to crush out the spirit of Liberty that has consecrated the middle of the nineteenth century. They may suppress its manifestations for a time, they may exile its Garibaldi, but the hour of its triumph will as surely come, as did the triumph of Italy's Liberator.

The wise ruler always seeks to avoid collision between the interests of his subjects. I speak of men as rulers. The Cincinnati Enquirer once stated an undeniable fact, by saying: "Politically, there are but two classes of people in the United States—citizens and subjects. The former are native born white men, and foreign born white men naturalized. The latter are aliens, negroes, women and children." This states the case plainly, though not in language altogether pleasant to the ears of those who wish to preserve a reputation for devotion to the welfare of woman.

A wise ruler, as I said, tries to harmonize and promote the interest of all his subjects. How admirably England's maiden monarch managed the question of monopoly. By a few words—a single act, she changed the rent of the air. The monarch imposed burdens too grievous to be borne. When the subjects of James I., resisted the heavy hand that he laid upon them, he invariably said "I much the worse for them." But when he found himself an exile at St. Germaine, it was so much the worse for him. Only for that dogged obstinacy, that petty tyranny, his descendants who are now wanderers, might be the reigning dynasty over a nation so vast that her morning drum-beat circles the earth with the sun.

Men say, our laws are very well as they are. We shall not better them much, I fear, by change. One says, my wife and I get along well enough now. Very likely. I trust there is not one man who there is not, in all our Legislative body, who does not practically recognize in his own family that equality which our petition demands. But go abroad, go into the highways and the by-ways, to the abodes of wretchedness and woe, where women toil late and early for a scanty support, and where children cry for bread and there is none to give them, and you will learn that a large proportion of this suffering is owing to the inferior position that woman has occupied. She has had prejudice to oppose her, unjust laws to rob her, and barbarous usage to crush her. Go to your pauper establishments, to your county poor houses, and hear from her own lips the story of the widow's wrongs. She will show you that her door being insufficient for support, she was thrown upon the generosity of her children, and that failing her, there was nothing left in her derelictude and age but that humiliating resource.

It is very well with your wife, I dare say, because you individually are so much better than the laws. But how will it be with that daughter of yours, who is now one of the brightest associations of your home—around whom cluster fond hopes and expectations? She may not always be the favored child of affluence. Others with hearts as light, have been forced to struggle with misfortunes. The current of her life, instead of flowing earnestly onward, radiant with beauty and promise, toward universal peace and harmony, may be turned away backward, and forced to channel its way through dark and thorny mazes, downward and downward, toward unmitigated sorrow and despair. Oh, why should you let the occasion slip now, to do justice to the sex to which she belongs! It may be said that all the legislation which has had for its object the amelioration of the hardships to which woman is exposed, is forgotten. Not so. We are sincerely thankful in behalf of that class whom the law has kindly gathered into the family homestead, and guarded with ironclad arms, that no heartless creditor can sequester. And when we remember too, that it is impossible for the husband to alien the homestead, without the consent of his wife, and that his death, even cannot eject her, if she have children living with her, we cannot be unmindful of this beneficent law.

And again, we are grateful that when the husband shall violate the provision which exempts from execution, goods or chattels for the use of the family, the wife may bring and prosecute an action in her own name, for the recovery of such property or its value in money. This is surely a step in the right direction. We are elated with hope, for here appears to be an effort to reconstitute the legal remains of the wife. If they are not endowed with vitality they have the benefit of automatic machinery, at a given time, for a given object.

We rejoice also in the statute which enables the wife to make contracts for her own labor, and that of her minor children, and collect earnings when her husband is intemperate, although it will not be of much practical use, for women will be very slow to avail themselves of its advantages. In cases of extreme drunkenness, only, does the wife gather force enough from her necessities, to vindicate her rights.

There is another provision which we not only appreciate, but one which, I think, distinguishes Ohio in her legislation among her sister States. I allude to the personal and real estate all descending to the widow where the property has been acquired, and there are no children. This is a recognition of the right of the wife in the common estate, which we have not had before. Here justice enters the very citadel of oppression, and shakes the old time wrong usage, that is heavy with the rust of ages, to the very dust. It has, however, one very serious drawback, as all class legislation must have. Far be it from me to impute that the General Assembly of 1857 meant to offer a bounty upon crime; and still farther be it

from me to presume that in this great State of Ohio, there is one woman so wanting in maternal tenderness as to commit the act of infanticide. But here is a fact, patent to all who read the law, that the motherless are invested with rights which are wholly denied to those who have children. Those who will forego the possession of such jewels as were the Roman mother's proudest boast, shall possess an inheritance that the mother of no living child can claim. Look at it! The Ohio matron, who spends her time and strength in raising children, who goes bravely down to the gates of death to give them life, who loves them most tenderly when they are most unlovable to all the world beside, who counts all labor, peril, sacrifice for them as naught; who gives them as they grow older, daily lessons in justice and benevolence, in knowledge and virtue, that they may be wise and good, who guards with vigilant eye the path of her young ones that they may be prepared to enter upon the duties of life, to fill the places that you now occupy, the very estates, perhaps, in which you now sit, the noble matron who is doing this, and whom the Solons of our time might honor themselves by exalting, is placed in privilege beneath the childless widow, and made the victim, in property rights, of a law which disgraces the country in which we live. A stranger who had no other means of judging of the character of our people, than the laws and usages relating to married women, would unhesitatingly decide that we considered marriages for women, and maternity, as dishonorable, because both are punished with heavy pecuniary risks and losses.

Do not misunderstand me. We do not complain that such a law (giving the childless widow all the property) has been made; but regret that its provisions were not ample enough to include the mother as well as the motherless. We welcome this action as an indication of a sense of right, partially applied, and trust that it is a forerunner of equal and exact justice—a voice crying in the wilderness, preparing the way for Christian equality under the law.

We give all credit and honor to those who have attempted to lessen the legal inequality between the sexes. Some of their measures are good, others are specious, and when analyzed the seeming justice disappears, and the actual benefit women derive from them is to be estimated by homoeopathic measurement. Take for instance the law of 1846, which vests real estate in the wife. Shall I tell you of our disappointment in that law, and that all our visions of approaching legal equality were dissipated by ascertaining that the husband was introduced as a tenant for life? The law gives to woman the right to property, and to her husband the proceeds of it—makes her the possessor in law, and him the possessor in fact—gives her the glorious right of having the deed recorded in her name, and him the right of collecting and using the rents. Certain personal property, notes and bonds, will remain hers, until he reduces them to possession, and that he may do without her consent. I think I am not mistaken.

A few words in relation to our prayer. We ask that there shall be no distinction upon the statute books of our State, founded upon sex; but that man and woman shall stand side by side in the equality with which God clothed them. We ask to be protected in the avails of our labor. I am utterly unable to make an argument on that point. The right is so obvious, it has so long had place among the political maxims of our people, that "He that digs the gold out of the earth is entitled to it, and that against the universe," that to attempt proof appears to me as absurd as to try to make self-evident truths more apparent. I know that society has come in with its laws and regulations and qualified this axiom in certain cases, for certain reasons.

Slaves, minors and convicts do not possess their earnings, on the ground that the first owes service to his master, (a false position, of course), the second to his parent, and the third to the State. Now why should the married woman be placed on a level with these classes? She is not presumed to be a chattel person, she is not a minor who owes obligation for support and instruction, she is not a criminal who should be punished by the alienation of her right to wages. She was taken under Christian usage to be a help-met for her husband, and having fulfilled that office, if circumstances are such that she engages in a separate business of her own, why should she not be able to control the avails of it? Now it goes to discharge debts that her husband has, perhaps, foolishly contracted; goes to pay his neighbor's debt, whose note he has endorsed; goes into the clutches of the modern Shylock, who does not scruple like him of old to take all the law allows, regardless of consequences. Oh, could you have seen the utter extremity to which families in this State have been reduced within a twelve-month, under the operation of that law, you would not let the sun hide himself again below the western horizon before you proposed a bill, securing to woman the avails of her own labor.

These remarks apply to women who have a separate business of their own. Generally, the earnings of the wife all go into the common estate. That is acquired by the joint exertions of husband and wife, we pray that it may be jointly owned. Women do quite as much toward getting a living as men. It matters not which works at the available products of the farm, the shop, or the mill, or any other branch of industry; it matters not which does the cooking, the washing and the sewing, so far as the right to the result of the combined effort is concerned. Let us illustrate it. Two men, James and John, go to California, and engage in mining. They enter into partnership, do their own cooking, and take turns. One day, while John is cooking dinner, James happens to find, and dig out a quantity of gold—a hundred dollars worth. How do you think that gold will be divided? Will James pay John twenty-five cents for cooking the dinner, and then appropriate the balance to himself? If he does, it will be the last appropriation he will make. I venture to say. I think this is not the way partners deal with each other. They will divide equally, or rather, they will jointly own the gold. The cooking was just as essential in the business as the digging. The application to the daily avocations of husband and wife, is apparent.

I shall be told here that many women do nothing—they are supported, and consume the product of the husband's toil. There are, doubtless, some of that description, and very likely it is less their fault than the fault of their fathers. But I would like to see the Ohio matron, the mistress of a house, and the mother of children, that does not work. She may not do the drudgery of her kitchen, but that does not lessen the value of her labor. She may have servants, as many as you please, yet her time, her strength, her life is consumed in that household. She makes the home what it is, and the husband has the benefits and advantages thereof. If he is entitled to these because she is his wife, then she is entitled to the benefits of his financial skill, because he is her husband; and whatever is acquired beyond the support of the family should be jointly owned.

There is no use in shutting our eyes to the fact that woman occupies quite as important a place in the business relations of life as man, and she is quite as necessary to him, as he is to her. I would like to have some gentleman tell me how much the care, the labor, the love of a patient wife and tender mother are worth. How much is it worth to bring up a family of children, and fit them, even imperfectly, for life and its duties—to heed all their numberless wants, settle their controversies in the right spirit, watch all their ailments and patiently abide their nights of suffering? How much is it worth per annum to seek the comfort and happiness of a husband, to cater to his appetite, to look after his wardrobe, and see that he be prepared to meet the claims of decency? What is it, gentlemen, that gives that indescribable charm to your own home? Why is the fire in your own grate so much more to you than a fire any where else? Why is the food on your own table, so much better than the dinner you buy? What is the meaning of that strange beauty in the flowers around your own dwelling? And why, when you return to your home, will your heart bound with gladness as you come in sight of the curling smoke of your own chimney? It is the being that ministers within, to whom you are indebted for all this, and I pray you that before you shall meet her again, you will show your appreciation of her, and of her service, by making her an equal legal proprietor, at least, of the earthly comforts you have heaped together.

The absurdity of making the husband the sole owner of the common estate, is most severely felt, perhaps, where the wife possesses all the executive talent of the family, and the property is acquired through her agency. Of course, gentlemen are all unconscious that such cases exist, and the husband himself is nearly always oblivious to the ability of his wife. I heard a man complaining of his hard lot; he had an expensive family to support, work was scarce, and his health poor. I afterward learned that all his claims to intelligence and respect were owing to his wife. She was a teacher, well educated and successful. He was poor and ignorant and idle. A very striking weakness in her to marry him! She educated him, supported him in part, brought up a family and gave them respectable place in the world, and thus she had constantly struggled on with a brave spirit, and an eye single to the good of her household. Her husband was a good honest soul as ever lived, but he really thought the support of his family was all derived from him. This reminds me of the man who was riding with his wife in a carriage, and as they approached a railroad bridge, they saw a train of cars coming. The bridge was very fine and highly elevated, and a curve in the road leading to it, caused the train to make a very grand appearance in passing. The husband proposed that they should sit in the carriage and enjoy the view. The wife said no; she was afraid Fanny, the animal they were driving, would get to dancing. "I will take care of Fanny," said the husband; "sit still." She said no; he said yes, and finally his will conquered. The train came, and swept around the curve and over the bridge, making a very majestic appearance; the view was all they had anticipated. But, sure enough, Fanny got to dancing, and she danced so hard that one of the reins snapped in two, and left him powerless to control her. This completely paralyzed the husband, and he sat still. His wife, with remarkable presence of mind, jumped out of the carriage, seized Fanny by the bit, and held her fast till the train had passed out of sight. Then turning to him, she said: "Are you going to get out and help mend this harness, or do you expect to sit there?" "Oh!" said he, "I am as weak as water!" Presently the reins were repaired; they started on their way, and the husband became perfectly absorbed in the very narrow escape they had had, and turning to his wife he said, "Sally Ann, what would you have done, if you had been alone?"

Under our present laws, no matter what the circumstances may be under which the property is acquired, even if the mother has earned it all, legal guardians must be appointed for the children, upon the decease of the father. If she chooses to act as guardian herself, she can do so only on the same conditions as a stranger. She must give bonds in twice the amount of two-thirds of the property, that she will faithfully keep it for her children, and content herself with the widow's dower. If there be no property, of course the mother will not dispute the mother's right to the custody and the care of her children. She may gather them half-starved, and half-dressed around the expiring embers of her desolate hearth, and they are all her own. They are hers to support, hers to educate, and society demands that she give them to the world, intelligent men and women. But should there be a little money, they must have a special, legally appointed care-taker. If there is anything to educate them with, then, forsooth, the mother is not capable of doing it, without the aid of the law. If there is anything to clothe them with, she needs much help in supplying their wants.

Now we ask, and is not our demand a very reasonable one? That the mother be not embarrassed by these legal restraints. This too, is in accordance with the deepest convictions of our wisest and best people, for there is no doubt but a thorough canvass would enable us to present to our Legislative body the names of nine-tenths of the adults of this State, in behalf of this petition. Such a canvass we have not been able to have, and indeed it is wholly unnecessary, for what difference does it make, whether ten or ten times ten thousand ask for justice? If one woman only, and that the poorest of all God's poor, and the most obscure of all obscure people in the State, shall apply for a redress of legal wrongs, is not the body bound to listen to her prayer, and to deal as reasonably and justly with her as if the united voices of all the people endorsed her claim? Ay, would not such an act reflect far greater honor upon this body, who for the sake of justice alone, heeded the faintly whispered prayer of one oppressed soul, than to yield to a demand which is sustained by immense numbers, and enforced with political power?

This question, however, we do not urge in behalf of one, or in behalf of many, but for the good of all; and for the purpose also of implanting germs in the body politic that will produce fair and beautiful fruit, that will bless ages yet to come. We would doubly fortify the husband against misfortune and want, by giving his wife against interest, that might serve him in a time of need. We would have protection for woman's labor which would furnish a stimulus to her energies, and lead her into new fields of industry and enterprise, and serve to correct the idle and irresponsible butterfly in an independent executive woman, worthy the place God assigned her—a help-met for man. We would

smooth the path for those who come after us, that they may rejoice in a truer, better life than woman now lives. All legislative reform which benefits us, will benefit them still more. When the Barons, assembled at Runnymede, extorted from King John the Great Charter, they did more for us than they did for themselves. The emancipation of the English Press in 1503, unquestionably produced a great and salutary change, but the good it wrought in the 17th century, when the art of printing was in its infancy, and a knowledge of letters by no means a popular attainment, may not be compared to the blessings it confers, now that it has grown to be the fourth estate of the realm, and more powerful than Kings, Lords, and Common.

So with every progressive movement. Hence, we say, if you will be just to woman, and if she will be true to herself, not only will many of the inequalities in her path be removed, but her posterity will derive incalculable benefits therefrom. Not two hundred years will pass away before results will be produced more beneficial, more elevating to the race, than the boasted improvements of the last two centuries have been able to effect.

I have, let me say, no fine spun theories in relation to what woman may become. My ideal, is no new revelation to man, no angelic being, no Diva or oracle, but she is a sensible, practical, self-reliant woman; and while she is highly accomplished in the important departments of domestic and parental duties, she is by no means inferior to her companion in judgment, and scholastic attainment, in executive ability, capable as he of standing alone, and working out her own plans unaided, and having like him, and independent of him, the power and the means of supplying her own wants.

I believe, as fully as any conservative possibly can, that every true woman always has found, and always will find her highest life at home, in the bosom of her own family. But that does not preclude the necessity of broad culture, thorough business discipline, the necessity of equal and just laws to protect her.

I will close by reassuring you of our conviction of the justice of our claim. We feel that we are right, and the best judgment of all Christendom is with us. But in regard to your Legislative body, we stand before it as the earnest Protestant stood before Weston, who represented the power of the Holy See. "We have the Word," exclaimed the Protestant with great vehemence. "Aye," replied Weston, "but we have the sword." So with us. We have the word, we have the truth, we think we have the argument on our side; but you, gentlemen, have the power, and whether you will be generous and just, time will soon determine.

VALUABLE FARM AT PRIVATE SALE

Will be held at private sale, that desirable property situated in Knox Township, Columbiana co., Ohio; four and half miles south-east of Alliance, and one-fourth mile South of the Salem and Mt. Union roads; formerly the property of Henry Cooper, but more recently owned by Joshua Lee. It contains 120 acres, 100 of which is cleared and in a high state of cultivation, the remaining 20 acres being covered with timber. The improvements consist of a large substantial brick house two and a half stories high, with four rooms on a floor with a large hall both up stairs and down—a large nearly new double decked barn with every thing about it in perfect order, wagon house with loft above and corn crib attached. Sheep house, hog house, wood house, spring house, drying house, blacksmith shop and a tenant house and barn. These buildings are all in fine condition, the most of them being nearly new, and for neatness and durability cannot be surpassed by any in the neighborhood. There is also upon the property an apple orchard of 100 trees bearing fruit of a superior quality. Also a peach orchard of 300 trees just in bearing order, a good stone and coal quarry, a never failing stream of water which passes through the farm yard, affording sufficient water for the stock. Besides this running stream, there is two never failing wells at the barn and two at the house, one of which contains soft and the other hard water; the different enclosures are so arranged that stock can obtain water at any time. This is a desirable property and worthy of the attention of any one desirous of purchasing; the land being of extra quality and considerably elevated, the buildings occupy a fine position and are a short distance from the public road. The farm would be suitable either for farming or grazing purposes, and would make a splendid country residence. It is contiguous to schools, mills, and places of public worship of various denominations. Any person wishing to view the premises will be shown the same by HENRY BROSIUS, residing thereon.

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